

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 15, 1900.

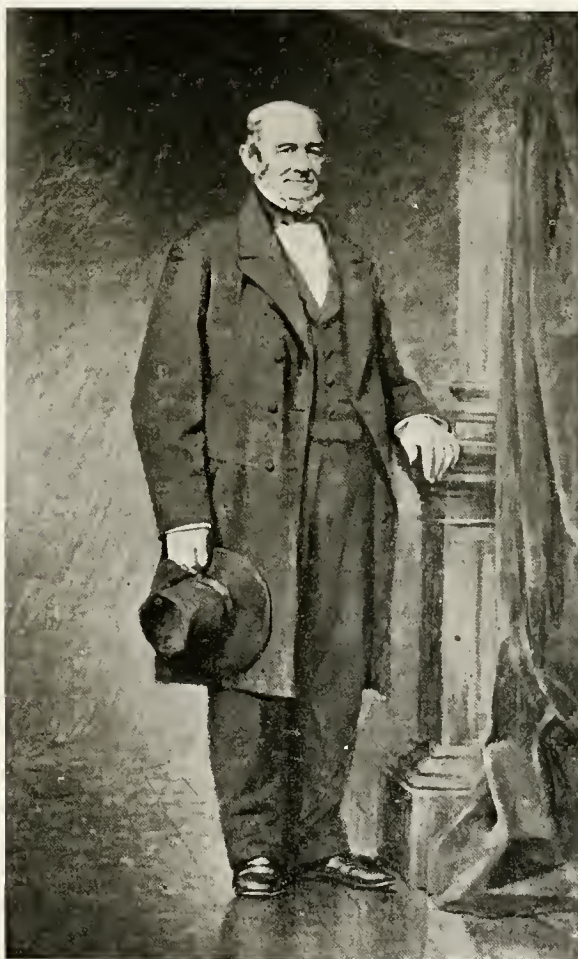
No. 42.

SKETCH OF THE LIFE OF PRESIDENT HEBER C. KIMBALL.

BY APOSTLE MATHIAS F. COWLEY.

President Heber C. Kimball was born in Sheldon, Franklin county, Vermont, June 14th, 1801. His father was a blacksmith and farmer, and taught by example and precept that "to earn the bread by the sweat of the brow" was honorable to the fullest extent, as long as the labor performed had nothing to do with intemperance or immorality in any particular. The Kimball family moved to West Bloomfield, Ontario county, New York, in 1811. He went to school when 5 years of age, and continued most of the time until 14, when he commenced to learn blacksmithing. During the war of 1812 his father lost his property and was reduced to very strigent circumstances. At the age of 19 Heber found himself dependent upon his own resources. In this condition he accepted an offer from his elder brother, Charles, to learn the potter's trade. He learned this trade, and many times in later life while preaching the Gospel he used the familiar phrase that we should become in the hands of the Lord "As clay in the hands of the potter." In the meantime he had moved to Mendon, Monroe county, New York. In November, 1822, he took to wife Vilate Murray, a most estimable young lady, born in Florida, New York, June 1st, 1806. He followed the potter's trade for more than ten years. He became a Free Mason, and in 1823 he received the three first degrees of Masonry. In 1824, with five others, he petitioned the Chapter to receive all the degrees of Masonry up to that of Royal Arch Mason. The petition was granted, but before the degrees were conferred the anti-Mason's burned the Chapter buildings.

Brother Kimball early in life evinced strong religious tendencies, and had many pressing invitations to identify himself with one or other of the religious sects. Feeling anxious to find the truth, he joined the Baptists, believing it to be the best he could do at the time. Still he felt that something was lacking. Three



PRESIDENT HEBER C. KIMBALL.

weeks later Elders representing the Church of Jesus Christ of Latter-day Saints came into the neighborhood and were received at the home of Phineas H. Young. Brother Kimball, learning of their arrival, became very desirous to meet them. He went to hear them preach and at once was deeply impressed

with their teachings and testimonies. He desired to know more, and with Brothers Bingham and Phineas H. Young went to Pennsylvania, where he spent six days with the Church, attending the meetings with great interest. In April, 1832, Elder Alpheus Gifford came to Brother Kimball's pottery, and after a few moments conversation the latter requested baptism, which Elder Gifford cheerfully administered to him in a small stream near by. Two weeks later his wife, Vilate, was baptized by Elder Joseph Young, and with Elder Brigham Young commenced preaching the Gospel in Genesee, Avon, and Lyonstown, where they baptized a number and organized several branches. In September, 1832, he, with Elders Brigham and Joseph Young, visited the Prophet Joseph Smith in Kirtland O. One year later he sold his possessions, and with Brigham Young removed to Kirtland, the home of the Saints. In May, 1834, he started with Zion's Camp, becoming the Captain of the third company. At the camp on Salt river, Missouri, he was chosen as one of the Prophet's life guards. He suffered from an attack of cholera, but was healed by the power of God. During all the trials of their march to Missouri and back, Brother Kimball bore his responsibilities with patience and was never known to murmur at his lot or against the Prophet of the Lord. He returned to Kirtland July 26th, 1834, where he established a pottery and worked at his trade until winter. During the winter he attended the theological schools in Kirtland. February 14th, 1835, he was ordained to the Apostleship, becoming one of the first Quorum of Twelve in this dispensation. On the third of May he, with his fellow-Apostles, went on a mission to the branches of the Church in the East. He visited Sheldon, Vt., his native town, and preached to his friends and relatives. He visited New York, met with the Twelve in conference at St. Johns-

bury, Vt., and returned to Kirtland Sept. 25th, 1835.

Brother Kimball was present at the dedication of the Kirtland Temple, March 27th, 1836. He received his blessings therein and participated in the great spiritual work bestowed in that Holy Temple. After the dedication he filled a mission in the northern part of the United States. He returned to Kirtland in October. Apostle Kimball was called through the Prophet Joseph to carry the Gospel to England; to open the door of salvation to the inhabitants of that land. Eighteen thirty-seven was a year of troublous scenes in the Church. Many apostatized, several of the Twelve being among that number. Elder Kimball was very sorrowful over the conditions existing, but was among the valiant number who were true to God and His Prophet, though assailed by apostates on every hand. June 13th, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding, he started on his mission to England. At New York they were joined by several others, and set sail across the mighty deep, the first to bear the glad tidings of the new dispensation to the shores of Europe. They reached Liverpool on the ship *Garriek* July 20th, 1837. The history of Apostle Kimball's first mission in England would make an interesting little volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of the Apostle Paul in Southern Europe more than 1,800 years before. Elder Kimball returned to Kirtland May 22d, 1838, being absent eleven months, and with his associates was instrumental in baptizing nearly 1,500 persons, and organizing large branches in various parts of England, thus opening and establishing the European mission from which has come to the Church of Christ in the last days more than 100,000 people.

President Smith and other leading men having removed to Missouri, Elder Kimball removed with his family to Far West. They journeyed chiefly by water, on the Ohio, Mississippi and Missouri rivers, reaching Far West July 25th, 1838, and enjoyed a happy meeting with the Prophet Joseph Smith and other leading men.

He immediately set to work building a small house for the occupancy of himself and family. During its erection they lived in a small shanty about eleven feet square, so low that President Kimball could scarcely stand upright in it.

During the summer he went with the Prophet Joseph and others to Daviess county to afford the Saints protection against mob violence. At the invasion of Far West by the mob militia, Elder Kimball was present to offer his life or undergo any ordeal that might come upon the Saints. He visited, in company with President Young, the Prophet in prison and did all he could to secure his release, and was also active in providing for the comfort of the wounded and helpless who had suffered from the outrages of their enemies. He attended the secret conference on the Temple grounds April 26th, 1839, at which Wilford Woodruff and George A. Smith were ordained to the Apostleship. He went with the Twelve to Quincy, Ill., where his family awaited him, and from thence moved to Nauvoo, where he built him a residence. The old home still remains, sixty-one years of age, and the letters H. C. K. are still seen on the front of the building. Nauvoo, the former home of the exiled Saints, though reduced from a population of 15,000 to 1,200, is still marked with the old residences of Joseph Smith.

Brigham Young, Heber C. Kimball and many others of the leading men, who were robbed of their homes and property by the action of mobs in 1845 and 1846.

In September, 1839, with President Brigham Young, he went to England on his second mission. He was hailed with delight by his former acquaintances throughout the mission. He labored with great diligence for over one year. They reached Liverpool April 6th, 1840, and returned to Nauvoo July 1st, 1841. He was elected Oct. 23d, 1841, a member of the Nauvoo City Council, and labored in various capacities to promote the growth and development of the city and the Church. From Sept. 10th to Nov. 4th, 1842, he, with Brigham Young, George A. Smith and Amasa M. Lyman, labored diligently in Illinois to allay excitement, remove prejudice and correct false doctrines. In July, 1843, he went on a preaching mission to the Eastern States, returning to Nauvoo Oct. 22d of the same year.

May 21st, 1844, he started to Washington, D. C., to petition the authorities of the nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return trip he heard the sad news of the martyrdom of Joseph and Hyrum Smith. Apostle Kimball was active in sustaining the Saints in the great affliction by his encouraging councils, and united with his brethren to finish the Nauvoo Temple, and in every way nobly met under trying circumstances the responsibilities of his high calling as an Apostle of the Lord. What the people suffered he suffered, the labors which they performed so did he. After the trying experiences of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic 143 who constituted the Pioneer company who entered Salt Lake Valley July 24th, 1847. Elder Kimball was one of the foremost men in all the important labors incidental to founding a great commonwealth in a desert land. In December, 1847, when President Young was sustained as President of the Church, Apostle Kimball was chosen as his first counselor, and sustained in this position with credit and ability until his death in 1868. He was also Lieutenant-Governor in the Provisional State of Deseret until his decease. For a number of years he was a member of the Legislative Council, the last three years being President of that body. He was ever constant in his devotion to the Church, the State and the nation. He was a typical American, and so were his ancestors for many generations. He officiated in the House of the Lord. He visited every settlement in Utah, most of them many times, preached the Gospel, uttered many prophecies which have received literal fulfillment, and gave counsel, spiritual and temporal, to advance the work of God upon the earth. In May, 1868, he received a severe fall in Provo, which brought on sickness and resulted in his death June 2d, 1868, at his home in Salt Lake City. He died as he had lived, true, full of faith and the hope of a glorious resurrection.

President Kimball was a man of dignified bearing, standing about six feet in height and well proportioned; complexion dark. His hair was thin. His piercing dark eyes seemed to penetrate one's very soul and read the very thoughts of the human heart. Many times he told men what they had done, and what would befall them, not by any human knowledge, but by the spirit of discernment and revelation. He had many odd

sayings, which, said by him, left a lasting impression upon his hearers in public and private. With all his frank and fearless manner of telling to men what many would shrink from telling, he was a loving, peaceful man, and was designated as the "Herald of Peace." During the hard times in Salt Lake City, President Kimball was so blessed with temporal subsistence, breadstuffs chiefly, that he was able to feed his own numerous family and loan to men considered much better financiers than himself. His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves, and full of thrilling interest. When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of Illinois, President Kimball looked upon the beautiful site and said sorrowfully, "This is a beautiful place, but not a long resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need repeating here. When hard times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and prophesied that in less than six months clothing and other goods would be sold in the streets of Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his fellow Apostles said to him after meeting that he did not believe it. "Neither did I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when a large company of emigrants, burning with the gold fever from the east, came into the city; and becoming eager to reach the glittering gold fields of California, they sold their merchandise on the streets for a less price than the New York prices. They sold their large animals for pack houses, and thus more than literally fulfilled the remarkable prophecy of President Heber C. Kimball. These are but examples of many like predictions uttered by this great Apostle of the Lord.

He was broad and magnanimous in his ways, kind to the widow and the fatherless. He was beloved by his associates in the Apostleship and by all the Saints. He fulfilled the characteristics of an honest man. "The noblest work of God."

Dead Millionaire's Secret of Success.

"The great secret of success is laying by a nest egg and adding to your little store—never spending more than you make."

"A young man should command what he is worth, always keeping his eyes open to better himself."

"Many young men make a mistake in going to college and losing the most important part of their lives in filling themselves with knowledge of other men's deeds, of no practical use to the commercial world."

"I do not think the life of one who has accumulated a hundred millions, more or less, although interesting, is inspiring."

"No one can follow in the footsteps of another. He must work out his own destiny."

"If you observe the rules of honesty, integrity and economy and fear God, you have just as good a chance as any man that may be cited."

"Never allow any social obligation to interfere with a business engagement."

"I have never cared a cent what any human being said or thought about my actions so long as I was satisfied."

THE PARABLE OF THE SOWER.

To illustrate His parables, the Lord always took something that the people were familiar with, such as the "fig tree," the "vineyard," the "wheat" and the "tares"—something that would appeal to their hearts. And as things told in story form are more interesting to us, so it was to the people in the days of Christ. And He found it necessary to speak to them in this form, that they might be taught true things, and find a better world. The parables of Christ are so simple, and so beautiful, yet contain important lessons; and if carried out will bring us salvation.

Jesus had been throughout every village and city, preaching and showing forth the glad tidings of the kingdom of God. His Apostles were with Him. Many came to Him to be healed of their infirmities; devils were cast out, and the sick were healed, etc. And when many people were gathered together, He spoke to them in this parable:

"A sower went out to sow his seed; and as he sowed some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

"And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

"And some fell among thorns; and the thorns sprang up with it, and choked it.

"And other fell on good ground, and sprang up, and bare fruit an hundred fold." And when He had said these things, He cried, He that hath ears to hear, let him hear.

And His Disciples asked Him, saying, What might this parable be?

And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand."

The Lord explains this parable. The Sower was Himself, and it may also mean every minister of His Gospel; the seed which He sows is the best of seed—God's word; the ground upon which He sows is the heart.

When He sows, sometimes the wicked one comes and takes away the seed, and when we do not pay attention, we let the devil get into our minds, and like the little birds with the seed, he carries away from us all the good we might get.

At other times we hear the word with great pleasure, but if any wicked person finds fault with us—that we are too religious, then we are in danger of minding what they say, and of thinking too lightly of the joy we felt when we heard the gracious truths of the Gospel; and so we are like the stony ground hearers, for the seed withers in our hearts, instead of taking root.

At other times we let bad, foolish and vain thoughts enter our minds while we are hearing, and these become so numerous that there is not room for anything else to enter. Then it is that the word in our hearts resembles the seed sown among thorns.

But, if we hear the word, if we understand it, and if we bring forth fruit, and are holy in our thoughts and lives, then the good seed takes root and we show that we have not received it in vain.

As the young tree is easily bent, and the brook, at its head, easily turned aside, godliness may be more easily learned in youth than age. Youth is the time to sow the seed, if we want it to thrive and grow. It is necessary to sow well, that we may reap well. What a man soweth, so shall he reap, as in the

case of Daniel—he feared God, and though he suffered trial and persecution from his captors, being carried captive into Babylon, and seeing Jerusalem besieged and sacked, and suffering the utmost humiliation, yet this did not seem to mar the godliness or faith of the captive boy. The seeds of truth and fear of the Lord had been sown in his heart, and he did not swerve from this knowledge. He drew nearer to the Lord; the truth in his soul bore fruit unto holiness; God was glorified, and that boy was blest.

'Twas thus then that Daniel sowed; and how did he reap? Friend after friend was raised up; heart after heart was open before him; in the wondrous providence of God, whom Daniel feared, Nebuchadnezzar himself became his fast friend; in short, Daniel had honored God, and was not put to shame. He might sow in tears, but he reaped in joy.

The good and noble attributes of our natures require constant care and watchfulness, to get them to grow and bear fruit. Anyone can be a weed, but it takes a great deal of effort, and study, and self-denial to be a useful plant. We should, each of us, be determined that in the vineyard of the Lord, we will be useful plants, bearing good fruit, and not worthless weeds. "BEN BOLT."

History of the Southern States Mission.

(Continued from page 327.)

MAY, 1899.—After leaving Aberdeen, Miss., President Rich went to St. Louis, where he met Apostles John Henry Smith and Mathias F. Cowley.

In visiting the various conferences there was seen a need for a more systematic mode of work than that in vogue, and in order to obtain more of a uniformity the idea of having a conference of conference presidents was conceived—a fitting climax indeed to the work just completed. All necessary preparations were made for the event to take place in Chattanooga on the 6th, 7th and 8th of the month. Each conference president was to rehearse the method of labor in his conference, and to suggest anything that might be assisting to the work.

It was, moreover, designed to have some of the leading authorities present, that they might witness the proceedings, understand the manner of work, and give counsel and instruction as to how the work should be continued in the future. Through the kindness of President Snow, Apostles John Henry Smith and Mathias F. Cowley were appointed to attend. President Rich accompanied them from Kansas City to Chattanooga, arriving on the 4th, and met the Elders in conference on the 6th. Meetings were held in the auditorium, and a general good spiritual feast was enjoyed by all. (For a full account of conference proceedings see pages 188 and 196, Vol. 1.)

On the 8th inst. seventeen Elders arrived from Zion, their names being as follows: Edwin D. Olpin, Geo. L. Mortensen, James C. Barrington, David Hughes, John Illum, Heber Olsen, Samuel Williams, Geo. E. Cook, Jos. W. Thorne, W. E. Bench, Jos. P. Bishoff, Frank W. Barnes, Isaac B. Evans, Andrew Nyman, Jr., Fountain S. Johnson, Jas. S. Sterling and Geo. W. Hilton, Jr. Counsel meeting was held with the Presidents and new Elders, which concluded the first conference of Conference Presidents.

On the 11th inst. the Apostles and their wives left for their homes, together with Sister Rich and the children. They were accompanied by President Rich as far as Kansas City, Mo.

Another company of Elders numbering thirty-one arrived on the 22d inst. They were: C. W. West, Heber S. Olsen, Geo. H. Walker, Cyril C. Tingey, Willis Call, Chas. W. Walker, James M. Connell, Joel H. Orton, J. W. Bateman, Lorenzo E. Hoskins, William Smith, Henry M.

Godfrey, John E. Godfrey, Wilford Geor-geson, Stephen H. Fotheringham, Ezra Brown, Thos. Neilson, Jas. E. King, Hans P. Hansen, Fred Christiansen, John H. Bankhead, Albert M. Olsen, Thos. J. John, J. K. Lemon, Jr., Chas. H. White, Wm. N. Eldridge, Frank N. Tyler, Alma Page, Oliver Jacobsen, Walter A. Adams and C. A. Burnham.

The month closed with quite a number of Elders sick, especially those in the gulf states.

JUNE, 1899.—The needs of an office down town had long been felt, so, accordingly, one was procured in the rear of the Third National Bank. The commissary and all other business was moved down on the 8th and 9th inst. A change on the Star was made on the 15th, when Editor D. P. Felt was released to return home, and Elder Ray Ashworth appointed to succeed him, with Elder A. F. Cardon as his assistant.

On the 19th, a company of thirty-four Elders arrived in Chattanooga and reported for duty. The names of this large company are: John Reeve, Z. N. Decker, Samuel S. Cluff, Jr., Clarence A. Hoagland, Jos. F. Nibley, Frederick P. Jones, Daniel Perkins, James McArthur, Wm. H. Lowder, L. E. Jordan, Geo. O. Holt, Andrew J. Reese, John Bailey, Willard Burgess, John W. Freestone, James Platt, Joel Nibley, Otto Lundburg, Don C. Benson, E. B. Snow, Jr., Charles McNeil, Alma Olson, Fred K. Jacobs, Bryan W. Peck, Hans P. Rasmussen, Joseph Sorenson, James A. Thornton, E. D. Curtis, Carl A. Miller, Gilbert M. Williams, W. W. Allen, W. G. Miles, Hymen W. Jones and Francis P. Hammond. Elder L. Eugene Jordan came to labor as book-keeper in the office.

On the 25th, Elders Anderson and Lyman left for Chicago. Together with President Rich, they met, at Chicago, Apostle F. M. Lyman, and with him they held a consultation upon matters pertaining to the work of God and the labors of the Elders in the Southern States Mission.

(To be continued.)

New Books and Tracts.

The articles which have been published in the Star entitled "The Dark Ages" have been compiled into book form and can be had for the nominal sum of 10 cents. The writer has spent many years in the study of ancient history and is well versed in the same. From the most authentic writers he has condensed his work. It is perfectly reliable and every Elder should have one with him to study for his own benefit, and carry them for sale.

The mission has also published a picture book of forty pages, containing portraits of all the authorities of the church from its organization down to the present time. It also contains cuts of the temples, the public free school of Salt Lake City, which should be conclusive evidence that we are not opposed to education. It contains pictures of the different denominational churches of Salt Lake which show to the people that we believe in religious toleration. There are inspiring pictures of mountain scenery, etc., all of which make the book of great worth to the Elders in making friends. The price is 25 cents, and no book will allay prejudice and right wrong ideas concerning our people more than this book of views.

Inasmuch as we have had many applications for the letters answering Dr. Brougner's tirade on Mormonism, which were published in the Star of some months ago, also Ellis' lecture on Mormonism, we have published them in tract form to supply the demand. They will sell for the same price as our other tracts.

We have on hand Missionary Hymn Books, copies of "Voice of Warning," and "Mr. Durant," of Salt Lake, in leather binding, which sell for 35 cents per copy. These books are of inestimable value to present to dear friends as tokens of loving remembrance.



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SATURDAY, SEPTEMBER 15, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that man will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after those things.—JOSEPH SMITH.

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

Conference presidents will greatly oblige us if they will send in mouthly history, at the close of each month. Those who have not sent them in for the months of July and August will greatly favor us if they will do so, at their earliest convenience.

Releases and Appointments.

Releases.

- Elam Olsen, Middle Tennessee Conference.
B. Hunsaker, South Ohio Conference.
Emily Hunsaker, South Ohio Conference.
A. H. Young, East Tennessee Conference.
N. C. Jensen, South Carolina Conference.
J. J. Jensen, Georgia Conference.

AFFLICTIONS.

The object of penning these lines is to comfort and strengthen those tried by affliction. Afflictions do not come by accident or chance—they seem to be the common heritage and universal lot of man. Some endure more sorrows than do others; they wade through the deep waters of trial from early morn till late, until they begin to realize with the faithful Job, that: "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born into trouble, as the sparks fly upward." (Job 5:6-7.)

When we think our lot in life hard and miserable beyond the hardships of all others, if we will only just visit our neighbors, and take a peep into their homes, we shall very soon become convinced that others are wading in as deep waters as we, with as little, or perhaps less help and encouragement than bestowed on us, struggling against adverse powers, and striving to keep their heads above water. Then let us not despair and imagine our lot the saddest of all. Do you know of anyone who has no sorrows, cares, or trials to encounter and endure? Simply because you may not discern sorrow depicted on the features, manifest in their acts, or spoken in their words, do not by any means suppose they have no burdens in this life. Perhaps such a one may have many trying ordeals, but he is playing the noble, manly part, expressed in the good old hymn, "Go bury thy sorrow, the world hath its share." You may be brought low upon the bed of sickness, your body racked with excruciating pain, your whole being scorched with a burning fever, your strength gone, the vital forces weakened, leaving you helpless and miserable indeed, but remember that tens of thousands are suffering like afflictions. There hath no trial befallen you, but that which is common unto man, and which the mortal body becomes heir to.

The Psalmist David rejoiced in his sorrows and cried with joy, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Oftentimes those very things we consider our worst calamities turn out to be our greatest benefactors, and affliction teaches us many a good lesson we would not otherwise have learned. The storms of winter strip the trees of their leaves, and bare their massive branches of the green foliage, covering them instead with the cold, chilly icicles, and divesting them of luscious fruit and fragrant flowers; but it is while they are thus stripped that they send their roots deeper into the soil, and prepare for a more abundant harvest. So it is with the humble followers of the Lamb; having borne good fruit in the summer of life, when all went well and pain and sorrow were foreigners to their peaceful abodes, when the winter of affliction comes with its stinging blasts and fearful storms, their faith in God drives them to the throne of grace, for consolation, comfort and protection.

In the hour of grief and sadness, our God will never us forsake. He will lend a helping hand, bestow a heavenly comforter, and assist us to rise above our sorrows, that we might take a glimpse of heavenly joys, which mortal tongues can never express, or feeble pen communicate. We learn in affliction who are our real friends, upon whom we can rely for earthly aid and temporal assistance. Sometimes our friends in the trying hour of need are total strangers to us; yes,

people lend us a helping hand, and speak cheering words of comfort, whom we have scarcely formed an acquaintance with. Our Elders, wandering as strangers among strange people, are sometimes afflicted with diseases common to the country where they labor, and the generous, whole-souled people of the land take them in, minister to their wants, nurse them in their afflictions, and care for them until they regain health and strength again. Such acts of human kindness are Christ-like, heavenly, and savor of divinity. This is true Christianity, genuine godliness, and a fair exemplification of love unfeigned.

"Weeping may endure for a night, but joy cometh in the morning." If we are sickly, weak, and almost helpless, let us take joy and encouragement from the promises of the Lord—"In Me ye shall have peace." Do not allow the dark, lowering clouds of sorrow to bedim your eyes from beholding the silver lining of God's love, and the joys which await you hereafter. Your redemption and deliverance draweth nigh; therefore lift up your heads and rejoice; for this life is but a single drop compared with the vast and endless ocean of eternity. "He that endureth to the end, the same shall be saved."

'Tis sorrow builds the shining ladder up,
Whose golden rungs are our calamities."

A TESTIMONY OF THE TRUTH.

Elder Almy Clayton recently received a letter from some good friends in Virginia, in reply to a Gospel letter sent by him. We take the liberty of publishing the same, or portions of it, that the readers of the Star might enjoy the testimony of one who has not as yet identified himself with the Saints of Latter Days. We will withhold names, dates, and place, for obvious reasons.

"My Dear Brother:

"I received your highly appreciative letter, which was read with care and pleasure. I shall join the Church of Latter-day Saints, and be baptized by one having authority the very first opportunity I have. Indeed, Brother C—, I feel that I would never be happy if I did not join myself with the Saints. I am convinced they are the true Church and the only true Church on earth. I am perfectly satisfied and do truly believe Joseph Smith was exactly what he claimed to be. I shall always look back with pleasure on the time when you and companion called on us, for if you had never came I should have been groping in darkness still, trying to find the true religion of Jesus Christ, for I could not see it in any of the churches.

"I enjoy reading the Star, for I feel that you are all my dear brothers and sisters, and I love all the true Saints. You know the Bible says, "We have passed from death unto life, if we love the brethren." There is so much brotherly love among our people; I am proud to say our people, for I feel that I am truly one with you.

"I am always pleased to hear from those who have obeyed the truth as it is in Christ Jesus."

The above letter speaks a good word for the Saints of God, and breathes a loving spirit in every word and line. It is possible for all to know, even as the author of this letter, that the Church of Jesus Christ is on the earth, with all its beauty, grace, divinity and holy organization.

Good order is the foundation of all good things.

DISTRESSING FLOOD IN TEXAS.

On the 9th inst., the city of Galveston, Texas, was visited by a disastrous flood. It is reported that about 2,000 lives are lost, while the estimate of property destroyed is incalculable at the present time. This is the most appalling tornado that the Lone Star State has been subjected to. The waters of the Gulf of Mexico were heaved beyond their usual bounds, and the Island City was submerged, almost entirely. Galveston has a population of some 68,000 souls, is built on an island, extending east and west for twenty-seven miles, and is seven miles in its greatest width, north and south.

In these days of "perilous times" tornadoes sweep the deep, fierce hurricanes cause the mighty surge to leap and roar in terrific fury, men's hearts fail them for fear, and the signs of the times denote the coming of the Son of God, and a reign of righteousness and holy love. Let us watch and pray, serve and obey, that we may be prepared to hail our Lord, and welcome our King, the Messiah, the Prince of Peace.

TEMPTING THE LORD.

The Chattanooga Press of the 7th inst. contains the following startling news, as an item of mammoth importance. Inasmuch as it assumes such vital consequence as to find its way into the columns of a contemporary up-to-date newspaper, it may prove amusing to our Elders, and amazing to the public who fail to read the Press. For the benefit of all, and being as it is brief, we quote the same in full: "A Mormon Elder near Pulaski said that if a man was right with his Savior nothing could injure him. He refused to drink carbolie acid offered by a minister, however."

After reading the above, does it not look a little strange that such a remarkable Christ-like individual as a professed minister should offer a fellow-brother "carbolie acid?" His actions were wholly foreign to those of the true and faithful servant of the Master, but still they were akin to the conduct of the majority of his cloth. Did that good old minister, whosoever he may be, think he was doing Christ service when he requested a Mormon Elder to take deadly poison? Was it a noble, righteous deed; or was it not base, ignoble and wickedly malicious? What if the Mormon Elder did say (which we do not necessarily admit) "that if a man was right with his Savior nothing could injure him?" Did a professed follower of Jesus find fault with this saying, which makes the Lord all powerful? Surely the minister, if he be of the chosen number, had ought to grasp him by the hand, and bid him God speed, instead of presenting him with "carbolie acid," and asking him to partake of the same, as a proof and test of the truthfulness of his assertion.

Perhaps it would be well for that dear, good, Christian minister, if he would adopt, and liberally practice the example of the homeopathic quack doctor, who never gave his suffering patient a course of medicine without first partaking of the lotion himself; then, if he survived the dose, he felt safe to administer it unto the sick. At least it would teach him a good lesson, which all good people like he should learn: "Do unto others as you would that others should do unto you."

Remember the words of Jesus, how He said, "Thou shalt not tempt the Lord thy God." Beware, lest the wrath of an indignant God smite you in His sore dis-

pleasure, for your evil words and wicked designs. Those self-righteous Pharisees of old tempted Jesus in like manner as modern hypocrites are now tempting the servants of the Lord. Even when the Son of Man was crucified, they reviled Him, and said, "He saved others; Himself He cannot save. If He be the Christ let Him come down from the cross, and we will believe Him." His wonderful power was never exercised to satisfy the morbid curiosity of sign-seekers, whom He designated as "wicked and adulterous," and He taught His Apostles to be "wise as serpents, and harmless as doves." Why did the self-righteous preacher at Pulaski betray such a low, unbelieving, sign-seeking spirit, as to require the Elder to drink carbolie acid before he would believe the words of Jesus, or the divinity of His mission? How would he receive Christ, as the Son of God? Would he offer the Lord carbolie acid? Undoubtedly he would, for our Savior would tell him the same things as those spoken by the Elder, and he cannot refute them. We know of no better advice to give to this professed minister, and to all others of his kith and kin, than those spoken by Jesus to the evil one on the occasion of the temptation in the wilderness. "Thou shalt not tempt the Lord thy God."

"HIGH CHURCH."

The Boston Transcript tells of an Episcopal church that is being sued because it is not sufficiently "high church." It seems that a certain person left money to the church, with the provision that the services should come up to a certain standard of churchmanship. The minister has failed, it is claimed, to get as much ritualism into the service and the responses of his flock as the money calls for.

This puts us in mind of the "Parson's Prayer:"

"I have candles and all sorts of dresses to buy,

For I wish you to know that my church is called High—

I don't mean the structure of steeple or wall,

But so high that the Lord cannot reach it at all."

"Ritualism" is not Christianity, but merely a vain and foolish tradition. Candles, dresses, robes, and outward ceremonies, to the exclusion of faith, hope, love, and good will for all, are useless, meaningless, and altogether unbecoming for true Christians, being detrimental to the salvation of their souls—a stimulus for the "down-grade" run. Keep on going. Churches are plentiful, and up-to-date pastors are in demand. The time has come and now is when people are heaping to themselves teachers having itching ears, being destitute of the truth, lovers of fables and pleasure, more than lovers of God and godliness.

THE WISH AND THE EFFORT.

He that rises in the morning
Saying to himself: "Today
I will strive to do my duty
And to walk in wisdom's way,"
Seldom, when the night approaches,
Leaves a stainless page behind,
Or can sink to slumber fully
Satisfied in heart and mind.

Yet he triumphs who thus rises,
Even though sometimes he may
Stumble where the roads are roughest,
Or be tempted through the day—
Though he fail to do his duty,
Still he triumphs after all.
For the wish—the hope—is mighty,
Though the effort may be small.

Chicago Times-Herald.

Special low rates via Union Pacific railroad to all leading western points Sept. 16th, Oct. 2d and 16th. For particulars address J. F. Aglar, Gen'l Agent, St. Louis.

The Lord Will Protect His Servants.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will persecute you; if they have kept my sayings, they will keep yours also." John 15: 19-20. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

The same cause will always produce the same effect. The other night at the home of Bro. and Sister M. L. D. Hart's, Chester county, Tenn., while my companion, Elder Ezra Banker and I, were enjoying the sweet slumbers of a good night's rest, on one of the well stuffed feather beds we find in the south, we were suddenly aroused from our slumbers, about 12 o'clock at night, by the sound of a rough "Halloo" on the outside. Bro. Hart answered the call by asking, "Who are you?" "It is me," was the answer; "Me; who is me?" Then there was a pause for a moment, when the droll voice outside broke the silence by: "Is there any Mormon preachers here?" "Yes, two of them," was the answer. "Then," continued our midnight visitor, "we have come to notify them to be away from here by sunrise tomorrow morning, if not they will find themselves swinging to a tree, and if you harbor them any more you will swing with them; do you hear that?" "Sweet land of liberty, of thee we sing." It makes me blush to think that American citizens will degrade themselves to a level with China. I am almost persuaded to say, we are guilty in this boasted land of freedom and liberty, of crimes we are condemning other countries for. When these cowardly, inhuman skeptics had delivered their message, and leaving, not being satisfied with what they had said, added another act to show their inhuman characters by showering a volley of rocks against and upon the house. Still to farther show their inhuman characters, they fired several shots. It was not long when all was quiet and we were sound asleep again. Sunrise found us at Bro. Hart's. We have not forgotten the words of our Savior, "Be not afraid of them that kill the body, and after that have no more that they can do. But fear him who hath power to destroy both soul and body." Luke 12: 4-5. We have broke no law, nor done any thing that we are ashamed of. We believe we are living in a free country, under the glorious stars and stripes waving to every man freedom to worship Almighty God according to the dictates of his own conscience. We were not uneasy, but felt assured that our friends, if we may call them such, would be ashamed to show their faces in daylight to carry out their threat.

They choose darkness rather than light, because their deeds are evil. We have many friends in this county who will be sorry to hear of this cowardly act. We left Bro. Hart's when we got ready, and will leave this county when we feel we have done our duty. We are enjoying good health and feel to thank God we have been counted worthy of coming forth as ambassadors of Truth, and take pleasure in bearing our testimony to the truthfulness of the restored Gospel, and the divine mission of Joseph Smith.

Andrew O. Madsen.
Ezra Banker.

DISCOURSE DELIVERED BY PRESIDENT JOS. F. SMITH

In the Tabernacle at Salt Lake City, April 7, 1900—Preservation and Multiplication of Life—Dangers of Sign Seeking—Man Established in the Truth by Faithfulness and the Spirit of God.

It will give me great pleasure to receive the spirit to bear testimony to that which we have heard today and yesterday. I think the true spirit of counsel and instruction has rested upon the Apostles who have spoken to us during the conference so far, and I desire to say that I endorse with all my heart the excellent counsel and blessed instruction which they have given to this people. I sincerely hope we will remember these counsels, and remembering them, carry them out in our lives. It matters not how many good things we may hear, nor how much we may know, if we do not apply the instructions we receive and the knowledge we possess to the accomplishment of the work that we have in hand. The paramount duty is to labor for Zion, and work for our own salvation, that we may gain the victory over ourselves and over the powers of evil that are in the world. The Gospel has been preached to us, and we have essayed to obey it, that we might become the sons and daughters of God—heirs of God and joint-heirs with His Son. We can never attain to the blessings of the Gospel by merely becoming acquainted with it and then sitting down and doing nothing ourselves to stem the current of evil that is preying upon us and upon the world.

The remarks that have just been made by Brother Woodruff are worthy of attention and acceptance on the part of the young men and young women of Zion. Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which He gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this Gospel than to prevent or destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fullness of joy, and if we will obtain a fullness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires—life eternal.

If the time will permit, I desire to endorse the sentiments that were expressed by Brother Grant. It is a wicked and adulterous generation that seeketh after a sign. Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. When I as a boy first started out in the ministry I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the

truth, line upon line, precept upon precept, here a little and there a little, until He made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, He gave to me the testimony I possess. And by this principle and power He will give to all the children of men a knowledge of the truth that will stay with them, and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth that will establish men in the truth. Men may receive the visitation of angels; they may speak in tongues; they may interpret; they may prophesy; they may heal the sick by the laying on of hands; they may have visions and dreams; but except they are faithful and pure in heart, they become an easy prey to the adversary of their souls, and he will lead them into darkness and unbelief more easily than others. The devil himself can appear like an angel of light. False prophets and false teachers have arisen in the world. There is perhaps no gift of the Spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the Spirit of God, there are a dozen perhaps that do it by the inspiration of the devil. Bless your souls, apostates speak in tongues, apostates prophesy; apostates claim to have marvelous manifestations. And what is that to us? The trouble is, we know so little of the truth ourselves and we live by it so poorly that almost any little jackanapes in the country may rise up and claim he has had a vision, or some marvelous dream, and however absurd or untrue it may be, he may find believers and followers among those who profess to be Latter-day Saints.

I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. I needed the gift of tongues once and the Lord gave it to me. I was in a foreign land, sent to preach the Gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the Gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry. If you have need of this gift of tongues, seek for it and God will help you in it. But I do not ask you to be very hungry for the gift of tongues, for if you are not careful the devil will deceive you in it. He can talk by the gift of tongues as well as the Lord can. Paul did not seem to care much about the

gift of tongues, either. He said to the Corinthians:

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those that hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right. But this idea of seeking it, desiring it, when you don't pay your tithing, when you don't pray in your families, when you don't pay your debts, when you desecrate the Sabbath day, and when you neglect other duties in the Church; I tell you the devil will take advantage of you bye and bye, if he does not at first.

The time will not permit me, or I would like to take the Scriptures and read from them in relation to this subject. I love the truth; I love my brethren, and I know that the visiting of an angel alone will not keep one in the Church. The opening of the heavens to you in marvelous manifestations will not establish you in the truth. We have abundant proof of that in the history of the Church. But the men and the women who are honest before God, who humbly plod along, doing their duty, paying their tithing and exercising that pure religion and undefiled before God and the Father, which is to visit the fatherless and widows in their afflictions and to keep one's self unspotted from the world and who help look after the poor; and who honor the holy Priesthood, who do not run into excesses, who are prayerful in their families and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell cannot prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of eternal truth. I pray that this vast congregation will build upon this imperishable foundation, upon the principle expressed by the words of Joshua, "as for me and my house, we will serve God," and as also expressed by Job, "Though He slay me, yet will I put my trust in Him." If you have that spirit toward God and His work in these latter days, you will build, steadily and slowly it may be, but surely, upon a foundation that will endure throughout the countless ages of eternity. And if you do not get any great manifestations, you need not worry about it. You will get the testimony of Jesus Christ in your hearts and you will know God and Jesus whom He has sent, whom to know is life eternal, just as well as those who receive visions. For those who do receive visions, the devil will try to make them believe that they were delusions, and if they commit sin, he will be sure to make them believe it. God bless you, is my prayer. Amen.

Even With Them.

An old man's wit is apt to be dry, and that of an old soldier is no exception.

A veteran who was boasting of his prowess during the civil war was asked: "How many of the enemy did you kill, anyway?"

"How many did I kill? How many did I kill?" repeated the veteran, slowly. "Well, I don't know exactly how many, but I killed as many of them as they did of me."—Youth's Companion.

AMERICA;

Or, The Land of Joseph.

BY A. ARROWSMITH.

(Continued from page 323.)

God, who is no respecter of persons, built up and founded these vast dynasties, sent His Prophets, and His everlasting Gospel, in the different dispensations, and enlightened His children in the principles thereof.

His work was not confined wholly to the inhabitants of the eastern hemisphere, which history we have in the Bible; but He had vast interests in the west, which we read of in the Book of Mormon. The peoples of this hemisphere have been blessed with Prophets and Apostles and personal visitations of the Redeemer and God has vindicated His Word, which declares that He is no respecter of persons.

This land of America is the most favored part of the earth. When Jacob blessed his children we find that his choicest blessings fell upon Joseph and his sons, Ephraim and Manasseh. In consequence of Reuben's transgression the birthright and blessing of the first-born fell upon the descendants of Joseph, Ephraim receiving the greater blessing. Joseph was to be "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," and Jacob further said: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

We here find that the branches from the vine, or the descendants of Joseph, should go over the wall, or beyond the ocean, to the utmost bound of the everlasting hills, or the Rocky mountains of America.

We can picture the patriarch Jacob, in the land of Goshen, in Egypt, looking beyond the vast ocean towards Zion, the great inheritance of his son Joseph. With what pride he would contemplate the ultimate redemption of Zion by the seed of Ephraim. He would also look with sorrow upon the wicked actions of the Lamanites in their savagery and red skins, descending through the tribe of Manasseh, the eldest son of Joseph.

We can also look with Ezekiel, who in vision saw Mulek and his seed branching out. He refers to the King Zedekiah, as a cedar, whose high branch, Mulek, his son, should be cropped off from the main tree, and planted upon the mountains in the heights of Israel, and there he should propagate his seed and bear much fruit. See Ezek. 17:22.

We have much evidence in the Bible to support the aforementioned colonization of this continent, also sustaining the history of these colonists, as recorded in the Book of Mormon.

When the eastern continent was struggling from beneath the iron heel of oppression and despotism, God was preparing the explorer, Columbus, to open this country as a home for the oppressed. The Reformation had done its work and the lovers of liberty found an asylum and an haven of rest in America.

It hath gone out in an unalterable decree from heaven, that oppression, despotism and bigotry will not be tolerated in this land, and all such oppressive measures will surely not thrive in this land, which has been consecrated to liberty.

Kings and potentates cannot prosper on this continent and demagogues and trusts which operate oppressively against the poor, will be cleansed from this land of freedom. The judgments of the Almighty will be poured out upon the wicked and this land will be purified, the abiding place of the pure in heart, Zion.

America is remarkable as being the birthplace of one of the greatest of Prophets, Joseph Smith who opens the great "last dispensation of the fullness of times" and establishes the foundation of the great kingdom of God, which will be set up in the earth.

America is the Zion spoken of by the

Prophets, the great gathering place for Israel in the last days. See Isaiah 2:2, 5:26, 11:11, 35:10, 51:3; Jeremiah 3:14, 31:8, 50:4. The Scriptures are replete with references to God's great work in the last days.

I am aware that many commentators refer to Zion, strictly, as the little hill which stands near the city of Jerusalem. A careful perusal of the Holy Word will show us that Zion means the pure in heart, it is also referred to as a city built up by Enoch, also the hill adjoining Jerusalem; but the Zion, spoken of by all the Holy Prophets, as the great gathering place for Israel is the land of Joseph, America. This land as I said before, will be cleansed and purified and made an abiding place for the righteous. Holy temples will be constructed on this consecrated land from the Atlantic to the Pacific and work for the salvation of both living and dead will be extensively carried on in Zion during the 1000 years of peace and rest, the millennium.

The center stake of this great land of Zion will be located in Jackson county, Missouri, and a temple will be built there which will be the glory of the Lord. Christ will personally visit, and as Malachi say, "Suddenly come to His temple." "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." Mal. 3:1.

The law will go forth from Zion, and the nations that will not worship God and respect the mandates as issued from Zion, will be terribly scourged. The Lord will be King over all the earth. He will reign in Zion and in Jerusalem, these places will be His seats of government.

All European potentates desiring to retain their power will be obliged to conform to the laws of Christ and they will send their representatives over to Zion, America, to learn the ways of the Lord.

War and bloodshed must cease, and a period of peace and love enjoyed. Men and animals will become tame and vicious propensities done away. Animals will not be hunted for their flesh as men are to live to the age of a tree and live wholly on vegetation. In that day a man dying 100 years old will be considered an infant, so says the Prophet Isaiah.

Ezekiel in his forty-seventh chapter records some of the features in the millennium, when God's house is built. He speaks of a river of magnificence, whose sides were lined by beautiful fruit trees, which should bring forth new fruit according to his month. This fruit in its variety shall be for meat, and the leaves thereof, for medicine.

As wickedness is eliminated and the inhabitants of the earth become pure, righteousness will abound, immortal resurrected beings will visit and dwell on the earth. These immortals will bring the records of the Ancients, who have accepted the Gospel in Paradise, or the spirit-world, and the viceroy's ordinances will be performed by proxy for their redemption. During this reign of peace, the aforementioned temples which will cover this land of Zion, will be extensively operated, and through the vicarious atonement offered by the Captain of Salvation, Jesus, every knee will be brought to bow and every tongue confess. Thus Lucifer, the devil, will be defeated and bound; finally being expelled from the planet with all his adherents.

The great judgment will sit, the sheep and the goats divided, all being judged according to their works. Some will have one glory, some another and comparative few will be cast out with the devil and his angels and retrograde.

The variety and grades of resplendency in the glories, must be countless. Many steps must be ascended from the lowest position in a celestial glory to the pinnacle of a celestial glory. God is just, and every variety of spirit will find its reward or punishment and obtain that for which it labored.

During all this time, America, or Zion, will be the great leader in the variety of reforms and will instruct the world in

the civilizing influence of God's everlasting Gospel. I before stated the center stake of this diversified intelligence will be located on the spot where the Garden of Eden, Paradise, was enjoyed by our parents, Adam and Eve; Jackson county, Missouri. Do not get startled, dear reader, by these statements, as all the Prophets speak of the earth becoming pure and receiving its pristine beauty and paradisaical glory. It will again be united, or married, and Isaiah tells us "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." The earth will be redeemed from the fall. The deserts will be made to blossom and bloom as the rose. The regions of ice and the uninhabitable portions of the earth, will be made prolific and habitable. The seas will go to the north and the south, and the tribes of Israel receive their inheritance as per the original division foreordained before the fall. See Dent. 32:8. The lost tribes will return to Zion and lay their treasures at the feet of Ephraim and all the children of God will take their place and receive their reward upon the planet which gave them birth.

It has been estimated by that great thinker and mathematician, Apostle Orson Pratt, that if this world continues for 8,000 years, bringing spirits in the world at the ratio of the past, that there would still be one acre and a half for each inhabitant.

Taking into consideration that thorns, thistles, briars and noxious weeds will not abide in Paradise and that the tree of life will grow abundantly, we have no need to fear the lack of food, or room to dwell.

The last grand transformation, when this planet will be purified by fire, changing its environment and becoming celestial.

The New Jerusalem, the Zion of America, will be took up and connected with Enoch's city. The translated Zion, with its inhabitants, after the purification of the earth, will descend as a bride adorned for her husband. No more sighs, no more sorrow, no more tears, no more trials, no more pain, former things are passed away. The inhabitants of this celestial state are pure and holy, having washed their robes and made them white in the blood of the Lamb.

I pray that we may be worthy to partake of the tree of life on the banks of the pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb, and that we may gain an everlasting inheritance in this land of Zion, America.

CONTENTMENT.

Oh, birds that sing such thankful psalms,
Rebuking human fretting,
Teach us your secret of content,
Your science of forgetting.

For every life must have its ills,
You, too, have hours of sorrow;
Teach us, like you, to lay them by,
And sing again tomorrow.

For gems of darkest jet may lie
Within a golden setting,
And he is wise who understands
The science of forgetting.

Each night is followed by the day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, O heart, the song of hope:
Cease, soul, thy thankless sorrow;
For, though the clouds be dark today,
The sun will shine tomorrow;

Learn well from bird, and tree, and rill,
The sin of dark resentment,
And know the greatest gift of God
Is faith and sweet contentment.

—From Modern Astrology.

Men who come hungry for righteousness cannot be satisfied with rhetoric.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 25, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entrance	Tracts Distributed	Dogs Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams.....	Chattanooga.....	14	351	43	19	89	2	128	115	13	2	13	19	212	1	.....	Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson.....	Virginia.....	31	792	566	46	203	5	496	193	46	3	13	50	498	4	.....	Richmond, Box 388.....	Virginia
J. G. Bolton.....	Kentucky.....	24	526	19	28	206	20	424	262	4	.....	20	31	394	.....	.....	Centre.....	Kentucky
J. Spencer Worsley.....	East Tennessee.....	28	516	80	124	245	20	630	531	38	1	11	46	678	.....	.....	Charlotte.....	N. Carolina
W. D. Rencher.....	Georgia.....	36	889	52	62	197	55	252	202	45	2	9	84	869	.....	.....	Bowersville.....	Georgia
A. C. Strong.....	North Alabama.....	35	633	187	388	48	15	357	227	20	.....	18	56	577	1	.....	Memphis, Box 153.....	Tennessee
John H. Bankhead.....	Florida.....	33	719	235	28	168	19	254	139	29	3	18	43	362	1	2	Valdosta.....	Georgia
John Reeve.....	Mid. Tennessee.....	32	737	30	182	218	72	1033	73	13	1	13	48	527	2	.....	325 N. Summer st. Nashville	Tennessee
J. M. Haws.....	North Carolina.....	40	839	92	287	264	38	356	268	16	1	20	63	640	.....	.....	Goldsboro, Box 924.....	N. Carolina
C. R. Humphreys.....	South Carolina.....	28	576	56	54	267	14	223	182	13	4	3	38	309	1	6	Blacksburg.....	S. Carolina
G. M. Porter.....	Mississippi.....	7	121	56	2	53	.....	26	.....	2	.....	1	7	96	.....	.....	Ackerman.....	Mississippi
W. W. MacKay.....	East Kentucky.....	24	615	.....	346	129	14	418	336	15	1	12	48	381	.....	.....	Barboursville.....	Kentucky
F. H. Critchfield.....	Louisiana.....	5	118	55	5	39	1	45	34	2	.....	6	15	86	4	1	Lake Village.....	Louisiana
R. L. Houtz.....	South Alabama.....	13	330	10	5	234	9	154	143	6	1	2	25	182	1	2	Lapine.....	Alabama
Don C. Benson.....	North Kentucky.....	20	427	71	49	78	27	458	85	10	.....	2	10	364	.....	.....	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker.....	South Ohio.....	18	370	436	254	97	.....	1263	.....	22	1	10	32	458	.....	.....	539 Betts St., Cincinnati...	Ohio
H. Z. Lund.....	North Ohio.....	11	251	390	114	41	.....	875	51	19	.....	.....	16	189	.....	.....	41 Cheshire St., Cleveland	Ohio

An Interesting Letter.

In pursuing our labors as ambassadors of Christ, among the hills of East Kentucky, we find, as a rule, very kind and hospitable class of people and have been successful in gaining a host of friends, many of whom are sincerely investigating the message we bring them.

Of late we have had the pleasure of baptizing some few into the fold, which has caused Satan to rage, and combine his forces against us.

The Presbyterians, particularly, have been energetic in opposing the message we bear, having gone into neighborhoods where we have had the most success, endeavoring to poison the minds of the people against the truth, by distributing anti-Mormon literature and delivering anti-Mormon speeches.

On Friday, the 17th inst., we baptized three into the fold, who reside at Bull Creek, Floyd county, Kentucky. Upon hearing of this a Rev. (?) of the Presbyterian church announced a meeting at 2 p. m. the following Sunday, at which he would expose Mormonism.

We being informed of the purpose of said meeting, made it our business to be present.

At the appointed hour, from far and near, people had gathered in to hear, as they supposed, the errors of Mormonism pointed out.

The school house being much too small to accommodate the crowd, a grove near by was resorted to, where two or three hundred people seated themselves in silent expectation.

For more than two long hours they listened to the speaker, who, instead of following the admonition of Isaiah (Isaiah 8:20) "to the law and the testimony" to prove wherein we were teaching false doctrines, other means were resorted to, and a more disgraceful tirade of slander and abuse against a God-fearing people, was never heard.

The arguments set forth were of such a disgraceful nature that many left in disgust, ere the speaker concluded.

We here give a few, among the many, utterly false statements made:

"In Utah and Idaho," said he, "polygamy is raging at full height, and in consequence of this vice, more than one-half of the children to be seen on the streets are club-footed."

"President Lorenzo Snow's saloons are so numerous and doing such lively business that scores of both Mormon boys and girls from 10 years old and upwards are to be seen lying around public places in an intoxicated and helpless condition."

"Appeals have been made, time and time again, by ministers of the different Christian churches, to close his saloons, but their efforts were all in vain, and drunkenness reigns supreme."

"Ninety per cent. of the women of Salt Lake City are without virtue; in fact, the Mormons do not seem to know what morality is."

"To add to this frightful condition, Mormon leaders in Zion teach the doctrine of blood atonement, which means, that he who is found in transgression should have his blood spilled that his soul

may be saved; this is to love our brother as yourself."

"The result of this soul-destroying doctrine having been instilled into the minds of their deluded followers, is what might be expected. Many innocent persons are being murdered in cold blood, their only crime that of not believing Mormon teachings."

"You might ask the question: How is it such crimes go unpunished? I will tell you. As the Mormons hold exclusive rule and sway in this modern Zion, you can readily see how impossible it would be to convict the offender with a Mormon judge and jury."

In his concluding remarks, he counseled those who had been misled, to immediately retrace their steps, for, said he, "it will be easier to do so now than later on."

Immediately after his dismissing, we called the attention of the audience, and briefly pointed out, to the satisfaction of those present, the falsity of the statements made, by reference to Mormon teachings, and the true condition existing in Utah and elsewhere among the Latter-day Saints, also extending to one and all an invitation to do as Isaiah says (Isaiah 1:18): "Come now and let us reason together."

At the close of our remarks, many, including ministers, took us by the hand and made us God-speed in sowing the seeds of truth.

Cheers for the Mormons arose on all sides, while he who lifted his puny arm in opposition to the work of God was invited to return to the neighborhood no more, "as his so-called sermon was a disgrace to the human family."

Many more friends were added to the goodly number we already had. Thus the truthfulness of the saying of President Brigham Young is emphasized: "Every time you kick a Mormon, you kick him up-hill."

Your brethren in the cause of truth,
Clarence A. Hoagland.
Daniel R. Wilson.

Strange Reptiles.

A western writer thinks one of the severest tests ever put upon his risibles was endured at a London dinner-table.

He was seated next a lovely, rosy-cheeked, gray-eyed English girl, who displayed a most absorbing and flattering interest in his native land. She appeared to have imbibed some extraordinary ideas about the perils to be encountered in the newly settled regions of the United States, and tried not to look incredulous when she was assured that things were really not as bad as she imagined.

"I'm sure it's pleasant to be told there are not rattlesnakes in all the gardens," she said, with a pretty smile, "but my cousin wrote not long ago that he had seen over forty wigwags in one little village. Perhaps," she added, as her companion made no immediate reply, "the wigwags are not as venomous as rattlesnakes, are they?"—Exchange.

THE DEAD.

We are sorry to report the death of Grandfather Poole, which occurred at Ravenna, Cherokee county, South Carolina, Aug. 17, 1900.

The many Elders who have found shelter under his roof will feel keenly the worth and loss of this our brother. He has assisted in many ways to further the struggle for righteousness. He has been a faithful member of the church for fifteen years and died at the good old age of 84 years.

Sister Mary E. Wade, of Kirk's Grove, Alabama, passed away from this stage of action on Sept. 3rd, 1900, of heart failure. She was born at Rockingham, South Carolina, April 1st, 1853, and moved to this place with her husband in February, 1898. Sister Wade was not a member of the Church of Jesus Christ of Latter-day Saints, but ever since hearing the first sermon preached by the humble Mormon Elders she has been investigating the doctrine as taught by them and was very favorably impressed with it. She was kind hearted, loved by all who knew her, and proved herself a mother to the Elders. She leaves a husband and four children to mourn her loss.

It is with sorrow that we are called upon to report the death of one of our beloved sisters.

Sister Elvah Emaline Vinson was born Dec. 1, 1870, in Giles county, Tennessee, was baptized May 27, 1898, and died Sept. 1, 1900, at Gipsy, Limestone county, Alabama.

Sister Vinson was known by all as a kind and charitable lady. She always kept an open door for the Elders and will long be remembered by them for her kindness and hospitality.

She bore a strong testimony to the Truth and died as she lived, a faithful Latter-day Saint.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.